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7. We believe
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CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. X.—NO. 6.

HARTFORD, SATURDAY, FEBRUARY 26, 1831.

WHOLE NO. 474.

CONDITIONS.

THE CHRISTIAN SECRETARY.
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION,

PRINTED BY PHILEMON CANFIELD,
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All letters on subjects connected with the paper
should be addressed to Philemon Canfield, Post Paid
We intend to adhere strictly to the above Conditions.

From the Christian Spectator.

REVIEW OF THE ESSAYS OF PHILANTHROPUS ON PEACE AND WAR.

After all that has been written on the subject of war, the Christian community have very inadequate ideas of its horrors, or of their own pressing duty to resist this practice. "War is a great evil" says the frigid philanthropist. "It is indeed so," replies the political economist. "It interrupts commerce, and wastes the productive industry of a people." Heathen antiquity had the same opinion of war, and scarcely fell short of modern Christianity in efforts to arrest it.

The public apathy on a subject involving such wide-spread and overwhelming evils, is most deeply to be deplored.

From a vague impression that these evils cannot be averted, our sympathies have become withered, selfish and confined. We are more distressed by the loss of a single limb, than by the distant destruction of a nation! Rolling in wealth, and the luxuries of a quiet home, we scarcely reflect on the frightful desolations to which other countries are subjected. The thousands who perish in the field of battle, are summed up, published, and spoken of in the intercourse of life, with supreme and guilty apathy. But oh! if a husband, a brother, or a son were among their number, how different would be our sensations! How keen would be our sense of the apathy which prevails on this subject! Now we think it is the sacred duty of every man, to free his mind from the delusive influence of mere distance, on a subject of this nature.

We ought always to think of war as it really is, as a scene of murder, rapine, and revenge, in the midst of their direful vocation. For this purpose we must descend to particulars; and take the testimony of eye witnesses as to the details and consequences of a field of battle.

Over the field of Waterloo, for example, orators, statesmen, and poets, have hung the most gorgeous drapery of military glory. But let us look at the results of this battle, as described by the celebrated Dr. Charles Bell, of London, who followed the English army to that scene of carnage, with a view to professional observation and experience.

We will add but one more picture; it is from the "Recollections of a Valetudinarian."

"One single shot did horrid execution among the marines, by striking a stand of arms, and killing or wounding several men with the splinters. I shall not easily forget a poor corporal of marines who had both his arms and both his legs shot off, as he was elevating a caronade on the poop. It is now twenty years ago, yet the poor man's countenance is as plainly before me at this moment, as if it were only yesterday, as he was carried past me to be lowered down the hatchway to the surgeons below. He bore the amputation of three of his limbs, and died under the operation on the fourth!"

Such, for nearly six thousand years, have been the sufferings inflicted by man upon his fellow man. On a moderate estimate, fourteen thousand millions of human beings, have already perished in war. Within the present generation, five millions six hundred thousand are known to have been swept off by its rage. In the wars of Napoleon alone, it is estimated that at least three millions of the French people were destroyed!

But there are other evils consequent on war, equivalent in horror and extent to the loss of human life. The honest arts of peace are abandoned. The husbandman, the mechanic, and the merchant are drawn from the field, the work shop, and the counting house. Poverty, famine, and distress ensue. A mental and moral desolation, disheartening to the philanthropist, and fatal to religion, civilization and virtue, follows upon the loss of paternal guidance and instruction, and the interruption of the well regulated institutions of society.

Taxes multiply, national and individual debts accumulate, commerce is annihilated, and the very sinews of the community—the heads of families—the sturdy yeomanry of middle life are thinned out, and either perish in the carnage of battle, or sink sorrowing into the grave, the unimmured and unremembered victims of heavy marches, overpowering labors, dangerous exposure, and unspeakable distress!

On the second day, the temporary excitement had subsided. Turn which way I might, I encountered every form of entreaty from those whose condition left no need of words to stir compassion. "Surgeon Major, Oh, how I suffer! Dress my wounds, dress my wounds! Doctor, I commend myself to you; cut off my leg. Oh! I suffer too much, too much." And when these entreaties were unavailing, you might hear, in a weak, inward voice of despair, "I shall die, I am a dead man." The tones were too true to nature, soon to lose their influence. At four in the morning, I offered my services; and at six, I entered on the most painful duty of my life, inspecting and operating upon these unfortunate men. I was thus engaged uninterruptedly, from six in the morning, until seven at night, for three successive days.

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Take another scene of more recent date, enacted on the blood stained fields of Greece. We transcribe the words of an eye witness.

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It is thus that we ought ever to look on the destruction of human life. Never should we lessen our impressions of the horror of such scenes, by viewing them in the aggregate; as if to die in the midst of thousands could disarm death of a single pang, or shed one ray of consolation on the dark and final scene!

"The first wounded man I ever beheld in the field,"—says one who was present at the battle of Busaco,—"was carried past me at this moment; he was a fine young Englishman in the Portuguese service, and lay helpless in a blanket, with both his legs shattered by a cannon shot. He looked pale, and big drops of perspiration stood on his manly forehead; but he spoke not—his agony appeared unutterable, I secretly wished him death; a mercy, I believe that was not very long withheld."

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nations have been engaged. We find in the enumeration given by the Massachusetts Peace Society,

44 Wars of ambition to obtain extent of country.

22 Wars for plunder, tribute, etc.

24 Wars of retaliation and revenge.

8 Wars to settle some question of honour or prerogative.

6 Wars arising from disputed claims to some territory.

41 Wars arising from disputed titles to crowns.

30 Wars commenced under pretence of assisting an ally.

23 Wars originating in jealousy of rival greatness.

5 Wars which have grown out of commerce.

55 Civil wars.

28 Wars on account of religion, including the Crusades against the Turks and heretics.

256 To which the intelligent author of "Essays on Peace and War," subjoins,—

The war of Spain against the liberty of her colonies.

The war of Austria to extinguish the liberty of Naples.

The war of France against the liberty of Spain.

The war of the Turks against the Greeks.

Great numbers of petty wars, insurrections and trivial hostilities are omitted.

Now the question which we would submit to our readers, in view of the foregoing facts is this. Is a man to be considered as a weak enthusiast, who deplores such a state of things, and is anxious to discover a remedy for these accumulated evils? Ought a society whose sole object is to hold before the public a true picture of war, and to impress the minds of all with a just horror of its consequences, as a motive for rulers to try every means of averting so dreadful calamity, and for christians to pray more earnestly that wars may cease on earth, and for freemen to decide that their property and lives shall no longer be wasted in guilty contests—ought a society of this kind to be considered as useless and suffered to languish for want of patronage and support?

We are not now considering the question, whether resistance may not be justifiable, when rendered absolutely necessary in self defence.

The American Peace Society, which we ear-

to anxiety to consider the efficient support of our readers, does not decide this question.

CHRISTIAN SECRETARY.

PARENTS OUGHT TO INSTRUCT THEIR CHILDREN.

Nature itself enforces this duty; and to the voice of nature God has superadded, in the Bible, his express command. Both under the Old and New Testament dispensation, the religious education of children has been enjoined in the most solemn manner. This every reader of the Bible must know; and to the authority of God, as expressed on this subject, every real Christian must desire to submit. The young are the hope of the church; and it is not enough to pray for them—that this duty is all-important—instruction must accompany our prayers. Catechising, Sabbath schools, and Bible classes, should not be neglected; and it is incumbent on parents to see that they are not neglected. As to catechising, parents owe two duties to their children. One is, to teach them to commit their catechisms to memory, and then to see that they are punctual in attendance on the recitations appointed by the ministers of the gospel. Where either of these branches of duty is neglected, and one or both of them are habitually neglected by three fourths of his congregation, parents need expect nothing else than that their children will grow up like the heathen.

A grander scheme for doing good to the rising generation was never devised than that embraced in Sabbath schools. They are preparing thousands for heaven, while they preserve tens of thousands from the contaminations of practical vice. The church is bound to support these institutions; and the professors of religion, of both sexes stand aloof from them at their peril. The Christian world is becoming wide awake on this subject; and yet it is a melancholy fact that this city is, at least, half a century in this business, behind the spirit of the age. And Bible classes are not less important. They are intended for the instruction of youth; and it is a duty which parents owe to their sons and daughters, to require their attendance. For professors of religion not to do this, and some such belong to this church, is a public insult to the gospel and its teacher; and for this ungodly course, those professors must answer both on earth and in heaven. To suffer their children to stay away from such instruction is virtually to tell them that they may remain the enemies of God—it is to sign with their own hands, their passport to hell.—*From an original sermon published in the Troy Review.*

THE TRACT AND THE TOBACCO CHEWER.

The following is an extract from an anonymous individual in Connecticut, enclosing \$6 18, one half for the American Tract Society, and the remainder for the American Bible Society.—*Tract Magazine.*

I forward you the enclosed as a small donation of retrenchment money for two years. In May, 1828, on Sabbath morning, I took up the Tract *The Worth of a Dollar*.—I followed the good Deacon into the small house on the Green Mountains—listened to his conversation with the poor woman—saw the agitation of his mind in taking from his pocket his last dollar to enable her to procure a Bible—witnessed his composure and peace of conscience, and the blessing that attended him on his way home; and his joy in hearing, two years after, of a revival of religion and 30 hopeful conversions as the fruits of his benevolence and his prayers—I thought what a multitude might be converted, by means of those 30, down through the ages of time, and what glory would thereby redound to God—and I cried out, who can estimate 'the Worth of a Dollar,' when given in faith and followed by the prayers of the giver? I thought of the example of the good Deacon, and a voice seemed to whisper, 'Go thou and do likewise.'

I immediately inquired, In what way can I add a dollar to my annual contributions for religious purposes? I could not save it by abstaining from Ardent Spirits, for the use of it I had already abandoned. But there was another habit I had contracted, equally useless, whose power seemed almost resistless. This was the use of Tobacco, which cost me about \$3 a year. This was a bondage from which I had for a considerable time longed to be freed, without having sufficient fortitude to assert my liberty. But as I now saw 'the Worth of a Dollar,' I threw the quid from my mouth, cleared my pockets of the foul stuff, and sent my thoughts above, beseeching the Lord now to assist me to conquer the power of this worse than useless habit, and resolving annually to add the \$3, which it had cost me, to my charitable contributions.

By the good hand of God upon me I have thus far overcome. As I had no convenient opportunity to send to you last year, I now send the sum for that year and the present, with the interest for the last; and hope by the Divine blessing, to continue the contribution from year to year."

Moravian Society for Propagating the Gospel in Ireland.

We are happy to find that the United Brethren, or Moravians, have founded a Society "for propagating the Gospel in Ireland," by the employment of readers of the Scriptures, for distributing religious tracts, and for preaching the gospel by the labors of itinerants throughout the country. Their first Report contains some pleasing instances of usefulness in extracts from the Reader's Journals.—*Eng. Bap. Mag.*

Gospel Baptism.—A Presbyterian missionary in Louisiana, writing to the Rev. Dr. Ely, mentions the baptism of 21 African adults, and 12 youth, between the ages of 2 and 8 years, on the first Lord's day in July. He says "I accompanied the 21 adults mentioned, to a neighboring creek, and baptized them by immersion in the presence, perhaps, of 500 of their brethren." He then administered the sacrament and organized them and others into a church.—*Western Pioneer.*

We publish the following, with the hope that the object of the donor may be fully accomplished. Let no one suppose, that because he has little to spare, therefore he need not give anything. Did all reason thus, the great field in Burmah would never be cultivated. We trust, however, that arguments are not now wanted, to enlist the feelings of our readers for this mission, who have read this paper for the last few weeks.

From the American Baptist Magazine.

NEW-TESTAMENT FOR BURMAH.

New Year's Gift to the Heathen.

From a source from whence numerous benefactions for the Foreign Mission have before been furnished, the Treasurer has received the annexed proposal of presenting \$150 towards raising \$1000 for printing the New Testament in Burmah; which we lay before our readers, with the hope that others will present donations to complete the sum by the 1st of April next.

—January 1, 1831.

Dear Brother,—The revolving period has again arrived for those who care for the souls of the heathen, to unite, "as good stewards of the manifold favor of God," in imparting the word of everlasting life to their benighted fellow men. You may expect one hundred and fifty dollars from this place before the first of April, the usual time for making up the sum of one thousand dollars.

We hope our beloved brethren who have heretofore participated with us in this high privilege, and who have found it "more blessed to give than to receive," will make up the above sum, which is to be appropriated exclusively to giving the New Testament of our Lord and Saviour Jesus Christ, without note or comment, to the perishing Burmans.

Yours respectfully,

For the Christian Secretary.

Mr. EDITOR,—

I am frequently interrogated by anxious souls, when I exhort them to believe in Christ, "how shall I believe?"—what is it to believe?" &c.

I would ask theologians what difference there is between believing and being born again.—If indeed there is a difference, one must be antecedent, and the other consequent. They appear to preponderate equally in the balance of truth; John iii. 7, and Acts xvi. 31.

Believing is an act of faith. Faith from *new* signifies to persuade; equivalent to the Latin *Fides*, assent of the mind; agreeing with Paul's definition, in Hebrews xi. 1. Faith cannot be science, or knowledge; hence we do not say we believe snow is white, we know it from ocular demonstration. Rational things are understood by our reason, external things by our senses, while spiritual things are apprehended by our faith. Unbelief was the first act in turning from, and believing may be the first act in turning to God.

Born again. Man was primarily made in the image of God, liable to fall because capable of sinning. Subsequent to this new birth, man cannot sin, therefore, cannot fall; 1 John iii. 9. The greek word *another* is generally rendered *superior*, from above. "To be born again is to be born from above; still in the flesh dwell no good thing, so that while in the flesh he cannot say he has no sin."

Q. What is the difference between believing, and being born again?

BEDAN.

For the Christian Secretary.

Mr. EDITOR,

Permit me to make a brief reply to some remarks of Eld. Kneeland. He wishes to ask me what text of holy scripture authorizes the church to invite to a seat at the Lord's table, those who are not members of the visible church, and under its discipline? I answer, none at all. All the arguments I have advanced, are at the greatest imaginable distance from such thought. Baptism, I conceive to be a door into the visible church; and those only, can be called believers, who continue steadfast in the Apostles' doctrine. Such, and such alone, do I consider gospel communica-

cants. Again, Br. Kneeland observes, "Christ gave the ordinance to the embodied church, composed of visible believers, who had been baptised on profession of their faith, by regularly ordained administrators. A. wishes to depict from this." Far, very far is such a wish from me. If an administrator who had been regularly inducted into his office, should eventually prove an apostate, would this prove those unbaptised, who had received baptism at his hands? Then who will know whether they are baptised or no.

Should a member of a Pedobaptist or Methodist church, leave such connection, wishing to unite with the church of which Bro. Kneeland is pastor, I presume he would receive them, provided they had been immersed even by an unbaptised minister. Or would you re-baptise them? Again, towards the close, I say in plain English, *I cannot fellowship such trash.* I shall treat such language as redundant verbiage, which adds nothing to the force of his arguments; nor would it detract from the merits of his piece, if it was expanded.

That a baptised believer in Christ is a gospel communicant, none will deny; such only will be saved.

Mr. Editor, I have been informed very recently, that some of our most distinguished churches in New England, have voted to extend communion to all baptised believers, who are members of orthodox churches. I do not know the fact, nor is it to my purpose.

All I am contending for, is, that *faith and baptism* constitutes a communicant. This, I think, supposes an *orderly* walk, as the church are commanded expressly to withdraw from disorderly walkers. My object in writing is this.—Our Pedobaptist brethren are aware that truth is undermining their *Platform*—

that the Baptist principles will ultimately prevail, and Sir, they do prevail, so far as they are understood. Let it be generally known, that our communion embraces *all baptised believers*, (not disorderly walkers) and I challenge our opponents to bring even a plausible argument against us.

ALEPH.

For the Christian Secretary.

THE LORD'S SUPPER.

NO. 1.

And still the note they pitch each tune on
Is "Anti-christian close communion."

MR. EDITOR:—In the Christian Secretary of 25th December, 1830, one of your correspondents, who assumes the name of "Aleph," has published a number of remarks on the Lord's Supper. He says, "baptised believers were the proper subjects for the ordinance in the days of the Apostles;" and "I think we ought not to vary from primitive practice in admitting baptised believers to the table of the Lord. Will you clearly understand me? When I say baptised believers, I mean to embrace in the meaning those who adorn their profession by a well ordered life and conversation." If these are refused by us, I fear we are wise above what is written. Suppose such were admitted, would it introduce confusion and schism? I think not. I think it would wrest from the hands of our opposers the only war-club they have to combat us with."

And, Mr. Editor, I also think it would not introduce schism, to admit to the Lord's Supper such baptised believers as "adorn their profession by well ordered lives and conversation."

Indeed, these qualifications were considered sufficient in the Apostolic Baptist Church at Jerusalem; and according to the "strictest sect of our religion," these qualifications have been, and now are, in the Baptist denomination unanimously considered sufficient

to entitle a person to a seat at the communion table of the Lord. But this did not wrest from the opposers of *Christ and his Apostles* their offensive weapons, and if "this could wrest from our opposers the only war-club they have to combat us with," I do not see why the club has not been wrested from them long ago.

Aleph asks, "who are gospel communicants?" and in reply he tells us, that "it is evident that in the apostolic age none were allowed to approach that hallowed feast, except those who had been previously baptized." Aleph says, "I do not consider that I am fellowshiping the errors of my brethren, when I commune with them, any more than I fellowship my own."

To this I would reply, that all error is unrighteousness, and "all unrighteousness is sin." 1 John 5: 17. And "our Saviour Jesus Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 13, 14. For "what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial?" 2 Cor. 6: 14, 15. The first important doctrine taught by Christ, by his forerunner, and by his Apostles, was repentance. "Repent and be baptized." "Repent ye, for the kingdom of heaven is at hand." "Repent and believe the gospel." "God now commandeth all men every where to repent." Acts 27: 30. And we are told that whosoever shall eat *this bread*, and drink *this cup* of the Lord unworthy, shall be guilty of the body and blood of the Lord, and "eateth and drinketh damnation to himself." 1 Cor. 11: 27, 29. And we are commanded not to be "unequally yoked together with unbelievers," 2 Cor. 6: 14, and not to be "partakers of other men's sins." 1 Tim. 5: 22. "Then he who fellowshipeth either his own sins, or the sins of others, is not a fit subject for either baptism or the Lord's Supper.

Aleph inquires, "Who will suppose that Christ fellowshiped the treachery and covetousness of Judas when he admitted him to the sacramental supper?" I answer, Judas, as an unimpeached member of the church, was entitled to all the external marks of fellowship, till he was convicted of sin by a competent number of witnesses. And though Judas had agreed to betray his master, he probably thought that secrecy was necessary to ensure the success of his treacherous, money-making plan, and he therefore led on the armed multitude in the night after the supper, with lanterns and torches and weapons (John 18: 3), lest Jesus should escape from his enemies and not give Judas an opportunity to betray him. And it appears that the wickedness of Judas was so much concealed by his hypocrisy, that the other disciples had not discovered it, for when Christ declared that one of the disciples would betray him, they doubted of whom he spoke (John 13: 22), and instead of accusing Judas, all inquired, "Is it I?" Math. 26: 22. And when at the table Jesus gave the sop to Judas, and told him "what thou doest, do quickly," Judas went immediately out, and no man then at the table knew for what intent Jesus spake this unto him. John 13: 27, 28, 30. The character of Judas does not appear to have been legally impeached, and Jesus had before that time taught his disciples, that two or three witnesses were necessary to establish before the church the guilt of an offender, and to authorize the church to act in his impeachment, or condemnation. Math. 18: 16. And though Jesus knew that Judas was a traitor, and though he pronounced a wo upon the traitor, and declared it had been better for the traitor never to have been born (Math. 26: 24), and though by his word and spirit as a God, he applied such condemnation to the heart of the traitor, that Judas went out in anguish and hanged himself; yet, as Jesus was now acting as a pastor to his church, and setting an example for future pastors, and administrators, who would not be able to see all the secrets of all hearts, Jesus conformed his conduct to the rule which he meant his ministers should follow: and he now taught by his own example, that it was better to commune with

an unaccused, and unimpeached member, who was secretly a traitor, than to exclude, without a formal trial, and the requisite number of witnesses, a man who had been sent to do miracles in the name of Christ. The law was against Judas, yet the requisite testimony had not been obtained. But the case of a secret transgressor, as Judas then was, does not establish a precedent for the treatment of open offenders, whose crimes are known to the church.

Aleph further enquires, "Shall our table be free to all baptised believers? Can any man forbid the symbols to them who believe and have been baptized as well as we?"

I answer, no baptised persons have a right to partake of the Lord's Supper, unless they like the apostolic church at Jerusalem, continue in the Apostles' doctrine. The scriptures teach us to withdraw from every brother that walketh disorderly, 2 Thess. 3: 6. "Him that is a heretic, reject." Titus 3: 10. "If any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railed, or a drunkard, or an extortioner, with such an one not to eat." 1 Cor. 5: 11. Jesus said, "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9: 62. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." Math. 7: 21. "By thy fruits ye shall know them." Math. 7: 20. And though a baptised believer is called a brother, yet "faith without works is dead;" and unless his belief produces a contrary course of life from the hire of devils, his belief is not much better than that of Simon the sorcerer, who was in the gall of bitterness, and bond of iniquity; Acts 8: 13, 23, or than that belief which makes the devils tremble. James 2: 19.

Yet Aleph seems to think, that because the baptised believer, who communes with unbaptised persons, is not mentioned in 1 Cor. 5: 11, therefore we must not reject him from our communion table. But if the coming of the unbaptised person to the Lord's table, be an unrighteous act, and contrary to the example of Christ and the practice of the Apostles, as Aleph himself supposes, I cannot see why the knowingly taking a part with him in that unrighteous act is not also unrighteous, and "all unrighteousness is sin." 1 John 5: 17. And we are commanded not to be "partakers of other men's sins." 1 Tim. 5: 22. Christ says, "he that is not with me is against me, and he that gathereth not with me scattereth abroad." Math. 12: 30. Christ is the only rightful lawgiver and head of his church. Phil. 2: 8, 9, 10, 11; Eph. 1: 20, 21, 22, and 5: 23; Col. 1: 18; and he has commanded believers to be baptized. Those believers, therefore, who disobey this command, are guilty of disobedience to the command of Christ, and we are commanded to not be partakers with the children of disobedience. Eph. 5: 6, 7. "A little leaven leaveneth the whole lump." Gal. 5: 9, and 1 Cor. 5: 6. "Purge out, therefore, the old leaven that ye may be a new lump." 1 Cor. 5: 7.

Christ said, "my kingdom is not of this world." John 18: 36. He that is not with me is against me. Math. 12: 30. And when the sinner repents and believes the gospel, and wishes to leave the service of "the god of this world," Eph. 4: 4, "the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past," Eph. 2: 2, 3; such believing sinners are required to confess Christ before men, Luke 12: 8; Math. 10: 3, and by being baptized into his church which is his body, John 3: 5; Acts 2: 41; Col. 1: 18, 24; Mark 16: 16, and Math. 28: 19, upon a hearty profession of their faith or belief in Christ, and his doctrines; Acts 8: 12, 37; and 10: 48. And the Apostle says, "For by one spirit we are all baptised into one body." 1 Cor. 12: 13. "And as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. And says Christ, "He that is not with me, is against me." Math. 12: 30. But when we read, he that "believeth," it is to be remarked that "believeth" is always in the present tense, and therefore it cannot be said of him who does not now continue in the doctrines of Christ, and his Apostles, that in the gospel acceptance of the term, he "believeth."

Then if we are not to commune with unbaptised persons, because it would be contrary to the example of Christ, and the practice of the Apostles, and would encourage them in their neglect of, and their disobedience to, that law by which Christ has appointed baptism for believers; I do not see how we shall materially avoid giving encouragement to disobedience, to the neglect of this Divinely appointed institution, if we commune with persons who by communing with the unbaptised, fellowship and encourage their neglect of this Divinely appointed ordinance. This at best would be removing ourselves but one degree from the crime, and we should still be accessories to the transgression. But Paul says, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthy, shall be guilty of the body and blood of the Lord." 1 Cor. 11: 27. And he commands us not to be "partakers of other men's sins." 1 Tim. 5: 22. And the Apostle John teaches us, that he that merely batheth the transgressor God speed is partaker of his evil deeds. See 2 John, 9, 10, 11. And Paul says, "Now we command you in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." 2 Thess. 3: 6.

But Aleph seems to suppose, that the baptised believer who communes with unbaptised persons, must not be debarred from our communion table, because he is not mentioned in the 11th verse of the 5th chapter of 1 Cor. But if this be true, then the murderer must not be debarred from the communion table, for he is not mentioned in that passage which Aleph tells us is "very explicit in informing us who are illegal partakers at the Lord's table." And yet we are commanded to withdraw from every

brother that walketh disorderly: And the Scripture informs us that murderers "shall not inherit the kingdom of God." 1 Cor. 6: 9. "Are without the holy city." Rev. 22: 15. "And shall have their part in the lake that burns with fire and brimstone." Rev. 21: 8. The rule then by which Aleph would seem to admit to the communion table, the baptised believer who communes with unbaptised persons, must be a bad rule, not only because it is not founded on any express precept, or example, recorded in the Scriptures, but because it also admits the impudent murderer to the communion table. I think therefore that this branch of the belief of my brother Aleph, should be pruned away, as one which "sprouts" from error instead of truth.

ALPHA.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 26, 1831.

CHRISTIAN SECRETARY.

REVIVAL IN TROY, N. Y.

Extract of a letter from the Rev. B. M. Hill, to the Editor of the Christian Secretary, dated Troy, N. Y. Feb. 22, 1831.

The Lord is yet displaying the riches of his grace in the conversion of sinners in this city and vicinity. I think the number of hopeful converts in Troy alone, may be fairly estimated, at between four and five hundred.—About the time I last wrote you, the work had commenced in West Troy, where it has since progressed with great power, and effect. In Lansingburgh, the Lord is triumphing gloriously; and his wonders of grace are exhibited also in Albany.

The state of things in our church, is as encouraging as I have seen them since the commencement of the revival. Br. Bentley had intended to leave us this morning, but the state of feeling manifested in a meeting of the anxious, and young converts, last evening, together with the earnest solicitations of many persons, have induced him to remain a few days longer.

There were 75 young converts, and 53 anxious persons present; it was a season long to be remembered. The effect of God's word and Holy Spirit on the minds of the people, was more powerful and evident than I ever saw it before, and yet there was no enthusiasm, noise, nor impropriety. The scene of the Pentecost was in my imagination much of the evening; I am persuaded there is yet much mercy in store for this place.

The number of hopeful converts in the Baptist church, is about one hundred. We have now, more than thirty candidates for the ordinance of baptism, some of whom will imitate the example of Christ, and be buried with him in baptism, (the Lord willing) next Lord's day. Let not Zion cease to remember us in prayer.

You will readily believe that my time is much occupied. I have many unanswered letters on my table, among which, are several from correspondents in Connecticut. The demands of my Lord and master, must be my excuse for apparent neglect of fellow-laborers.

Yours with sincere affection,
BENJAMIN M. HILL.

An act of justice to Mr. Grew, whose moral character has been assailed, we publish the following:

Whereas the Editor of the People's Advocate, published at Tolland on Wednesday the 16th instant when speaking of a late Anti-slavery meeting at Washington says—"A few of the 'black spirits and grey' assembled there to hear a sermon upon Anti-slavery which was delivered by one Henry Grew, a black down Baptist minister, who was excommunicated from that society some twenty years since for unchristian and vicious." This may certify that the separation of Mr. Henry Grew from the Baptist church in this city "some twenty years since," was occasioned by a difference of opinion respecting church order, and for its immorality whatever.

I feel bound in justice to Mr. Grew, also to state that he has ever been considered by the church as a man of conscientious principle, and that he is regarded by this whole community as a man of irreproachable moral character.

GUSTAVUS F. DAVIS,
Pastor of the Baptist Church.

Hartford, 15th Feb. 1831.
Attest,
G. F. DAVIS.

POLITICAL.

From the N. Y. Com. Advertiser.

LATEST FROM FRANCE.

Since our last, we have received numerous files of English papers, to the 17th inst.

THE POLISH REVOLUTION.—Advice from Warsaw, through the German papers, are to the 31st Dec. We have made a copious selection of articles respecting the affairs of that country, the reported change of their provisional government, and other operations, since the rising and expansion of the Grand Duke Constantine. The Manifesto of the Russian Emperor which is the latest document from the Russian capital, will be found below. It will be seen that nothing short of a full and unconditional submission, and the exemplary punishment of the guilty, will satisfy the Autocrat. As to the prevailing feeling of the Polish people, not immediately within the influence and atmosphere of the capital, the accounts are widely different. For instance, among other articles, representing the Poles to be all actuated by one spirit, and that a spirit of enthusiasm in favor of the revolution, we have the following:

"The Poles appear to be taking vigorous measures for their defence, and the hostile preparations in progress had caused the communication with Russia by the frontier of Terespol and Bresto to be stopped. Some of the horses intended for the Polish cavalry, had fallen into the hands of the Russians, but other detachments had arrived at Warsaw."

RUSSIAN MANIFESTO AGAINST POLAND.

The following Manifesto has just been published:

"We, Nicholas, by the Grace of God, Emperor and Autocrat of all the Russias, &c. to all our faithful subjects, Greeting,

"A terrible treason has convulsed the kingdom of Poland, which is united to Russia. Evil-minded men, whom the benefits of the Emperor Alexander, the magnanimous restorer of their country, had not disarmed, and who, under the protection of the Constitution which he had granted them, enjoyed the fruits of his solicitude, plotted the overthrow of the order of things introduced by him, and marked the outset of their crimes, on the 17th (29th) of November, by rebellion, bloodshed, and criminal attempts on the life of our beloved brother, the Cesarewitsch and Grand Duke Constantine Paulowitsch. Taking advantage of the darkness of the night, a furious multitude, instigated by them, attacked the palace of the Cesarewitsch, and at the same time, spread in several quarters of the city false reports that the Russian troops were massacring the peaceable citizens, engaging the people, and filling the city with all the horrors of anarchy. The Cesarewitsch then resolved to take up a position in the environs of Warsaw with the Russian troops that he had with him, and the Polish troops that remained faithful to their duty, and not act offensively, in order to avoid all occasion for the effusion of blood, to show clearly the absurdity and the falsehood of the reports that were spread, to give the authorities of the city time and means, with the aid of the well-disposed citizens to recall to their duty those who had been led astray and to keep the evil minded in check; but this expectation was not fulfilled. The Council of Administration could not succeed in restoring order, incessantly menaced by the rebels, who had formed illegal meetings, and who had changed its composition by removing the members named by us, and establishing others forced on it by the chiefs of the conspirators. There was nothing left for it to do but earnestly to entreat the Cesarewitsch to send back the Polish troops who had left Warsaw with him, in order

to preserve private and public property from further pillage. Soon this Council was totally dissolved, and the whole power placed in the hands of a General. At the same time a report was spread of a similar insurrection in all the provinces of the kingdom of Poland. The same means were every where employed—seduction, menaces, falsehoods, the object of which was to subdue the peaceable citizens to the power of some rebels. In these serious and deplorable circumstances, the Cesarewitsch thought it necessary to follow the advice of the Council of State, and he permitted the small number of Polish troops who had remained faithful to return to Warsaw, in order, if possible, to protect persons and property. He himself, with the Russian troops, quitted the kingdom of Poland, and on the 1st (13th) of December, arrived at the village of Włodawa, in Volhynia. In this manner a crime which had long been meditated was consummated. After so many calamities, the Polish nation was enjoying peace and prosperity under the protection of our government; again it precipitates itself into an abyss of revolt and misery, and troops of these credulous men, though struck with fear of approaching chastisement, dare to think of victory for some moments, and to propose conditions to us, their legitimate master!"

Russians! you know that we reject them with indignation. Your hearts, burning with zeal for the throne, comprehend what our's feels. At the first news of the treason, your answer was a new oath of unalterable fidelity, and at this moment, we see in the whole extent of our vast empire, only one impulse—in the hearts of all only one sentiment,—the desire of sparing no effort for the honor of their sovereign, the inviolability of the empire, and to sacrifice to it their riches, prosperity, and even their lives. We have contemplated with emotion this generous transport of the love of the people to our person and to the country, and we consider it a sacred duty to answer to it by the words of moderation.

"Now sacrifices, new efforts, will not be necessary.

"God, the defender of the legitimate cause, is with us, and powerful Russia is able in a single decisive battle to reduce to obedience those who have dared to disturb her peace. Our faithful troops, who have very recently distinguished themselves by numerous victories, are already assembling on the western frontier of the empire. We are ready to punish this treason, but at the same time we will distinguish between the innocent and the guilty, and pardon the weak who, through inability to resist, or thro' fear, followed the torrent of rebellion.

"No, all the subjects of our kingdom of Poland, all the inhabitants of Warsaw, have not taken part in the conspiracy and its deplorable consequences; several have shown, by dying nobly, that they knew their duty; others as we have seen by the reports of the Grand Duke, were obliged to return with tears of despair to the places occupied by the rebels; they form, with the victims of fraud and seduction, the greater part of the army, and of the kingdom of Poland. We addressed them in a proclamation of the 5th (17th) of this month (already published,) in which, expressing our just displeasure at the violation of faith, we gave orders to put an end to all usurpation of power, illicit armaments, and to replace every thing on its former footing. By doing this, they may still repair the fault of their countrymen, and save the kingdom of Poland from the disastrous consequence of a criminal infatuation. In pointing out this as the only means of safety, we make known to all our faithful subjects this effect of our clemency; they will see in it our resolution to maintain the rights of the Throne, and to protect the country, as well as the equally firm resolution to excuse those who have been led astray.

"Russians, the example of your Emperor will serve you as a guide. Justice and no vengeance, unshaken firmness in the combat for the honor and welfare of the state, without hatred towards infatuated adversaries—love and respect for those subjects of our kingdom of Poland who have remained faithful to the oath taken to us—a prompt reconciliation with all those who return to their duty. You will fulfil our hopes as you have already done. Persevere in your peace and tranquility, in firm reliance upon God, the eternal benefactor of Russia, and in a monarch who knows the greatness and the sacredness of his vocation, and will know how to maintain unimpeded the dignity of his Empire, and the glory of his Russian name.

"Nicholas.
St. Petersburg, Dec. 12, (24) in the 6th year of our reign."
(Signed)

The article from the Grand Duchy of Posen, says—

"Before the end of January, Poland will have 150,000 armed men in battle array, and 200,000 irregulars, armed with pikes and pistols. The general deviation is admirable, and the sacrifices immense."

Extract of a letter from a highly respectable gentleman at Havre, dated 19th of January:—

"A heavy cloud hangs over this country, owing to the combined state of Belgium, and Russia, Poland; and I greatly apprehend that war will be the result."

Marshal Soult declared, on the 14th, that he was ready and prepared for war in case of necessity.

A letter from Paris, which we have seen, states,

that disclosures have proved the late change in the British Cabinet to have been most opportune for France: arrangements having been agreed to, as is believed, for the assembling on the Spanish frontier of 80,000 Spanish troops, 30,000 English, and as many Portuguese under English officers.

Under date of Paris, Jan. 16th, it is stated that reports were that day current on 'Change, that the Spaniards had visited the French Territory. This however was subsequently contradicted.

PORTUGAL.—Under the head of Paris, Jan. 15th, we find the following:—An expedition is preparing at Terceira, destined against Portugal. More than eight thousand men have already been collected.

An English banker has made a loan of twenty-five millions to Don Pedro. A frieze and six steam-boats, with transports, will sail as soon as possible.

The Portuguese Refugees in Paris are hastening to obtain passports for London, whence they will proceed to Terceira.

A letter from Lisbon of Jan. 1st, adds something to what has been said of a plan for the mutual insurance of Royalty. The most intimate relations are said to exist between Russia and Austria; between Austria, Italy and Spain; and finally between Spain and Portugal. "France," says a Paris paper, "ought to have her eyes open to this chain which connects Petersburg with Lisbon."

The report of the death of Don Miguel was published at Paris on the 14th, but it was not confirmed.

SPAIN.—Letters from Madrid of Jan. 6th, give reason to apprehend that a rupture between Spain and France, and that on the part of the Apostolic party, whose warlike propensity is hardly controlled by the king. It is certain that the preparations made by Spain require explanation; but it seems no satisfaction has been obtained. The party which governs Ferdinand, will urge him to his downfall.

At Ashford, on the 10th inst. Mrs. Percy Keyes,

aged 63, wife of Mr. Sampson Keyes. She was an exemplary member of the Baptist Church for about 18 years. During her short and distressing illness, she manifested a spirit of perfect resignation, and while her friends expressed their anxiety for her recovery, she answered them that she had no choice whether she recovered or not.—*Com.*

At Tarifville, on the 20th inst. Miss Sarah Sampson Keyes, aged 21. Her last illness was lingering and painful. Though she had many struggles of mind in the early part of her sickness, death was at length met with composure and apparent resignation. In her early death her friends taste the bitterness of disappointed hope. From her amiable disposition, and conciliatory manners, much pleasure was anticipated in her society for many years to come. But the opening flower was cut down, and their fond anticipations, prostrated in the dust. Their only happiness under this bereavement is to be sought in quiet submission to him whose judgments are unsearchable, and his ways past finding out. A sermon was delivered on occasion of her death by Rev. G. F. Davis; after the religious services, the corpse was conveyed to Wintonbury for interment.—[Printers in Ohio will please notice this deal.

In Wethersfield, February 21, John Miner, aged 20, son of Mr. Selden Miner.

Obituary notices are often written by particular friends of the deceased; whose friendship leads them to overlook the faults and magnify all the virtues of the departed.—But this notice is drawn by one, who has neither any connection with the deceased, nor any motive to particularize. He means to present nothing but the sober and plain truth.

John Miner was a youth, concerning whom notice to his

memory and the benefit of the living require, that something should be said. Though he had, and felt, and frank-

ly acknowledged that depravity common to all, he yet possessed naturally an amiable disposition, and, to say the

truth, his pleasant and affectionate deportment greatly endeared him to all with whom he associated. His constitution of body early appeared to be slender and needed the watchful care of a physician.

He was able to pursue study and obtain an education. But after trial, he was obliged to desist. In a school in 1826, he, with many other youth, was led with great success to make the inquiry, "What must I do to be saved?" Steadily he attended the meetings for inquiry. He discovered the entire alienation of his heart from God, its contrariety to his holy commands, and to the gospel of Jesus Christ. As righteously condemned for sin and perishing in guilt, he trusted, that he was led, by the grace of God, to embrace the Saviour, and to take his example and precepts as the rule of his future life, and to make it his supreme concern to do, not his own, but the divine will. He found it a source of comfort to believe, "Good was the evidence he gave of his conversion." For about two months, as he has said, he enjoyed much company and duties of religion especially in a praying circle of his own companions. After this, mingling more with the world he said, "I became a backslider, & tried to find happiness in vain amusements." This he has repeatedly mentioned with deep regret. More than a year ago, he was attacked with bleeding from the lungs, and gradually declined till his death. Often has he said, "I view it as a great mercy, that my health is taken away, that I may realize my situation, and, if it is the will of God, I should choose to die rather than live and get into the world again." Never has he under his protracted sickness been heard to utter a complaining word, and when his suffering was greater than usual, he regarded it as a needed chastisement from his Heavenly Father. When enduring great distress on the day before his death, he said: "I need this." At the same time he enjoyed tranquillity of mind. When asked by his mother, if he could put all his trust in God, he replied with much emphasis, "Yes I think I can," and said, "Ma, do you feel, can you give me up?" He said his heart did not fear death, had rather die than live, and felt that God had a perfect right to do with him as he pleased. Under his fears, lest he might be deceived, he was told, he must as a sinner, rely upon Christ wholly and he would be his support. He replied, "Nothing else can be. I have no pain, but if there is not some change in my disorder soon, I cannot stay long; but God's time is the best time." To his father he said, "I feel that I ought to make an acknowledgement to the world, that I have not lived better, and set a better example; and that I did not make a profession of religion soon after I indulged a profligate life." To his absent brothers who have not professed religion, he left the following direction: "Tell them to get an interest in Christ." He said to his wife, "Tell my young friends, not to think much of this world, and to always think, if they are sick, that physicians can always cure them, tell them to seek an interest in Christ the only sure foundation." To his little sister, when she was called, that he might speak to her, he was able only to say, "Be a good girl and get an interest in Christ."

Of his friends, he spoke with gratitude and said, "I hope God will reward them." To Mrs. W., he said, "you have met at the right hand of Christ." With perfect composure he asked, "Am I dying?" and seeming to ascertain in the flesh, he enquired, "How do I look?" and when told, as he died, "I look like a saint," he said, "Tell my grand children, I left a dying Christian." He said to his wife, "Tell my young friends, not to think much of this world, and to always think, if they are sick, that physicians can always cure them, tell them to seek an interest in Christ the only sure foundation." To his wife, he was able only to say, "Be a good girl and get an interest in Christ."

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With a grateful and cherished recollection of the signal and multiplied interpositions of Almighty God in behalf of our country, rendering it the favoured abode of freedom, security, plenty, and peace, we should entreat that he will bless and guide the President of the United States, and all subordinate rulers, and cause them to be distinguished alike as patterns of integrity, virtue, and patriotism, and examples of the righteousness which exalts a people; and that the National and State governments, in concert and harmonious action, may advance the general prosperity and happiness, and guard, inviolably, the Liberty of the Press, and the right of free and conscientious opinion. We should likewise beseech him to bless our beloved State, through successive generations, with an enlightened and upright Magistracy, the terror of evil doers, and the faithful and efficient guardians of its rights and interests; to render the Schools and Colleges nurseries of learning, science, morality, and piety; and to grant general health, success to diversified operations and pursuits of industry, favorable seasons, and the fruits of the earth, in propitiosities and abundance, crowning the year with continued manifestations of his goodness, and inspiring us all with thankfulness and praise.

While our attention will be turned to the present and portentous revolutions and movements among the nations of the world, which have successively excited apprehension, sympathy and hope, let us implore the Supreme Dispenser of all events, that amidst the ruin of despotic power and intolerance, man may every where rise in his proper attitude and condition, and vindicate his civil and religious liberty, with the right of self-government; and that, by the philanthropic diffusion of useful knowledge, and the principles of the Gospel, order, law, justice, truth, and the love of God and man, may prevail in all lands, and the dominion of the Prince of Peace become as universal and complete as it is benign and glorious.

Serene labour and recreation, on said day, are prohibited by law.

Given under my hand, at Fairfield, the sixteenth day of February, in the year of our Lord, one thousand eight hundred and thirty one, and in the fifty-fifth year of the Independence of the United States of America.

A private letter from Warsaw, dated 1st January, states that 160 pieces of cannon are ready to launch their fires upon the enemy. The Bank had resumed its transactions, commercial relations had been re-established, schools were re-opened, and a double energy had been created by union and wisdom. The voluntary contributions already amount to 30,000 florins.

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POETRY.

From the New York Constellation.

A VOICE FROM THE WINE PRESS.

'Twas for this they reared the vine,
Fostered every leaf and shoot—
Loved to see its tendrils twine,
And cherished it from branch to root!
'Twas for this that from the blast
It was screened and taught to run,
That its fruit might ripen fast,
O'er the trellis, to the sun.

And for this they rudely tore
Every cluster from the stem—
'Twas to crush us till we pour
Our very blood for them!
Well, though we are tortured thus,
Still our essence shall endure,
Vengeance they shall find, with us,
May be slow, but will be sure.

And the longer we are pent
From the air and cheering light,
Greater, when they give us vent,
For our rest shall be our might;
And our spirits, they shall see,
Can assume a thousand shapes—
These are words of verity.
Uttered by the dying grapes.

Many a stately form shall reel,
When our power is felt within—
Many a foolish tongue reveal
What the recent draught has been—
Many a thoughtless yielding youth,
With his promise all in bloom,
Go from paths of peace and truth,
To an early, shameful tomb.

We the purse will oft unclasp,
All its golden treasure take;
And the husband in one grasp,
Leave the wife with heart to break.
While his babes are pinched with cold,
We will bind him to the bowl,
Till his features we behold
Glowing like a living coal.

To the lady's smiling lip
We will go and sparkle up,
Till we teach her how to sip
Foaming furies from the cup.
Then we'll riot on the brain,
Till we see her husband come,
For the peace that we have slain,
Home to—Pandemonium.

We will bid the gown-man put
To his lip a glass or two,
Then, we'll stab him in the foot,
Till it oversteps the shoe.
And we'll swell the Doctor's bill,
While he parries us in vain—
He may cure, but we will kill
Till our thousands we have slain.

When we've drown'd their peace and health,
Strength and hopes within the bowl,
More we'll ask than life or wealth,
We'll require the very soul!
Ye, who from our blood are free,
Take the charge we give you now—
Taste not till ye wait and see
If the grapes forget their vow.

H. F. G.

From the Religious Herald.

CHRISTIAN MISSIONS.

It is to me a matter of profound astonishment and regret, that any man professing to be a Christian, should set himself in direct hostility to pious, self-denying efforts to diffuse the knowledge and influence of the gospel among the whole family of man. That infidels, who believe the gospel to be a pernicious fable, should array themselves in opposition to its spread and success, might have been expected; but that believers, who have experienced its sanctifying and consoling efficacy, should be the van of this unholy army, may well excite the wonder of men and angels! Future ages will be tempted to believe that the arguments and apologies in defence of Christian Missions now published, are the productions of disingenuous enemies of Christianity, intended to libel and blacken the zealous, persevering friends of the Redeemer's cause. For the honor of the generation of Christians, among whom it is my happiness to live, I should rejoice if truth did not compel me to aver, that there are persons bearing the Christian name, and partaking of Christian privileges, who looking with stoical apathy on the heathen world perishing in ignorance and sin, coolly and deliberately oppose, and ridicule all efforts for imparting to them a knowledge of the only way of salvation.

I beseech the opposers of Missions to weigh attentively, and prayerfully the following remarks.

Mankind, universally, are depraved. Sin is a disease confined to no clime, and to no condition of men. It rages from frozen Lapland, to Afric's burning plains. All are infected with it from the polished sons of civilization, and science, down to the sooty and disregarded Hottentots. All men, unblest with the light of divine Revelation, are ignorant of God, and of salvation. No language can adequately describe their melancholy state. Those for whose benefit I chiefly write will not dispute the truth of these humbling remarks.

The gospel is a system ordained by infinite wisdom and goodness to be the means of saving sinners. It is the power of God unto salvation to every one that believeth. It is adapted, with supreme felicity, to enlighten the understanding, to purify the heart, to encourage, comfort and support the mind, in a word, to qualify man to fill his immortal destiny. Wherever, and by whomsoever the gospel is plainly and faithfully published, souls are saved. Its efficacy to regenerate and elevate man, has

been tested in every age, and in every country. None are sunk so low in ignorance, superstition and crime, but it can enlighten, adorn, and bless them.

'There is none other name, (except that of Jesus,) under heaven given among men, whereby we must be saved.' The gospel alone imparts a knowledge of this Saviour. Where this is not preached no Saviour is loved, or invoked. Read Romans, x. 13, 15. I dare not affirm, that God cannot, or does not save some heathen without the ordinary means of salvation. He is a sovereign. But I do declare, that I perceive no reason in the Bible, to conclude that the heathen will be saved without a knowledge of Christ. If men can be fitted for heaven without the purifying influences of divine truth, why did the apostles, and the blessed Saviour himself endure privations, sufferings, ignominy and death, to impart it to them. If the Bible, and the ministry of the word be needful for our salvation, they are for the salvation of the heathen. If it be useless to make exertions to enlighten, and convert the heathen; it is as useless to make exertions to enlighten and convert our children.

On this subject we may safely appeal to Christ himself; he knows perfectly the capacities, conditions and destinies of all men.—Our wants are before him. He commissioned his apostles to preach the gospel to every creature. The blessed Redeemer knew that the gospel was needful for the salvation of men, or he would not have issued a mandate which can be executed only by toil, danger, and suffering—by the united, vigorous and untiring efforts of all Christians.

I rejoice that this command so long neglected begins to be regarded by Christians as authoritative and important. There are men who have such a strong conviction of the value of souls, and of the efficacy of the gospel to impart life and peace, that they are willing to quit their native land; and all the enjoyments of civilized life; to burst asunder the tender ties, which bind them to kindred and friends; to take up their abode in sickly climes among rude savages; to endure poverty, toil, and danger, that they may be instrumental to saving perishing heathen.

This undertaking calls for money. Missionaries are flesh and blood. They cannot live on air. They must have food, raiment, and a hut to shelter them. The Bible must be translated, printed, and circulated. Children must be taught to read the scriptures. These pious men, who have consecrated their wealth, time, labor, body and soul, to the conversion of the heathen, stretch out their imploring hands for aid in the heavenly enterprise. Now ask seriously, is it possible, that there can be a Christian who does not desire, and pray for the success of this enterprise; and is unwilling to contribute from his abundance, a mite for its support?

Some, I expect, will read this essay patiently until they arrive at the fatal word MONEY; and then the blood will run shivering cold through their veins. Let these brethren read, Phil. iv. 16, 17. Acts iv. 32, 37, with one grain of faith unfeigned, and it will effectually relieve theirague. While Paul was preaching in Thessalonica, the Church at Philippi sent once, and again to supply his necessities. While he was a prisoner at Rome he dispatched Epaphroditus to him with a gift. In the primitive church no man said that aught of the things which he possessed was his own.—Those who had possessions sold them, and brought the money, yes, even the money, and laid it at the apostles' feet to be distributed to every Christian rests an awful responsibility to aid in its salvation.

EPHENETUS.

From the Christian Index.

SOLITARY HOURS.

The most mature and delicious fruit is often found concealed from the eye of the common observer, by the leaves and overhanging branches. Secreted from the inspection of every passenger, it has time, in the retirement which it seems to have sought, to perfect and mellow itself, in every quality and sweetness for which it may chance to be distinguished. Thus it is with human minds. Those which occupy the more public and conspicuous scenes of life, and which show a sanguine and florid complexion, always prepared for the practical details of any calling, are more imposing in appearance, but not so rich in the savoriness of wisdom. Their experience makes them ready, useful, and popular; but the want of reflection, causes all their energies and resources to resemble a well contrived mechanism which operates successfully within a given limit—but seldom exceeds the measure assigned. To this principle must be referred the difference between Christians in a city, and those who live in the country. The former are almost incessantly engaged in the practical details of business. By much use, their minds become accommodated to their circumstances. They grow supple, impatient, fickle, fond of novelty—seeing so much society they become indifferent to it—and consequently the keenness of the social affections is more blunted. This is one cause why there is less love among city churches than among those in the country. In the compact city, they are less hearty, less frank, and more inclined to the ways and fashions of men.

They think it needful to assume a costume, to

CHRISTIAN SECRETARY.

adopt a dialect, and to affect a deportment, which the stiff forms of life seem to demand. Your city people have to do every thing in haste. If they read a book it is glanced over rather than read; if they take up a paper, the scraps and fragments are the only articles that will suit their sated appetites. They have not time for a long story—a long argument—a long essay—and least of all will their patience endure a long sermon, especially if it should happen to contain good strong sense. To a long dinner they seldom object. On the other hand, your rural christians have more time to converse with themselves. They are more addicted to reflection and abstraction. Seeing their brethren but seldom, they meet them with a more cordial welcome whenever meetings occur. The scenery of life imparts a character to their Religion. They contemplate the distant swell of hills and mountains. The roar of the descending water, or the murmur of the almost vocal winds, reaches their solitary hours, and improves reflection into devotion. The volume of nature is spread out before them; and their piety acquires the calm and peaceful aspect of the smiling heavens, which teach them to look for God in the vast profound of his universe. If you want the poetry of devotion, you must seek it in the artless numbers of the country christian. The flowers of spring which form Nature's loveliest drapery, and throw out in profusion their sweets upon the fickle gales, are all redundant with a grace and beauty imparted by "the sense of a Saviour's love."—The pomp of groves, and garniture of fields" to him have a meaning, derived from that harmony of soul to which the law of God has attuned his nobler powers. We hence find in the religion of the country an ardor, expansion, and holy enthusiasm, which is most favorable to generous deeds, and spiritual worship.

But in cities, the word is preached so much and so often, that the people like the ancient Israelites, are just ready to loathe this manna. Lukewarmness, therefore, becomes the characteristic of their religion. Such were the seven churches in the great cities of Asia, scarcely one of which was entitled to the Spirit's entire approbation, such too are the major part of the churches in our modern Philadelphia. Here we are too stiff to bend, too formal to be devout, too wise to be taught, too elevated to condescend, and too much occupied with self, to be disinterested. Our preaching becomes more professional than hearty; and our hearing is rather the performance of a task, than the enjoyment of a pleasure. We have long debating and little praying—cutting answers and dull charities—thousands for controversy and few for brotherly kindness. We can fall out about a song, till many prayers and tears will scarcely reconcile us; and we can set down amid the desolations of Zion, without heaving a groan for her accumulated wounds. We dispute about the fraction of a formulay, and give up without reluctance the teus and hundreds of substantial graces. Here we are encompassed with an incredible mass of irreligion and infidelity. These elements of deterioration rage, and roar about our walls, and howl over our steady battlements, until we imagine that the blasts are driving their fury against us; and we begin to curdle and shiver, under the chilling influence of our own imaginations. Let it not be thought, however, that in cities we have no samples of the most exalted christian character. In the turbulent soil of the great town, there grows many a delightful plant in the Lord's vineyard. Amid the commotion, and general agitation which prevail, there is many a gentle spirit that owns the empire of the Prince of Peace—many a musing head that devises liberal things for God—many a busy hand that takes hold of duty, and retains it with a firm, unwavering grasp.

INFIDELITY VS. ORTHODOXY.
Ridicule and misrepresentation have for a long time been the only effective weapons against Evangelical principles. Argument has ceased; and now in almost every fashionable party, in the corners of the streets, in stage coaches and public houses, and especially in theatres, grog shops and gaming houses, the Orthodox are held up as the theme of unsparring ridicule and reproach. Their doctrines and their characters are grossly misrepresented; and fools laugh at their own caricatures, which they exhibit as the portraits of their neighbors. Even in works of serious controversy, it is very seldom that a doctrine of Orthodoxy is directly and fairly met, but almost always some distortion or perversion or supposed consequence of the doctrine is brought up as the object of refutation. To such an extent is this practice carried, that Orthodox men are not unfrequently astonished at the entire ignorance, which some of their most respectable opponents manifest in respect to the nature of their faith. Need we add here the long list of vile and groundless slanders, which represent the Orthodox as the enemies of their country, the foes of civil and religious freedom: slanders which carry their own refutation with them and yet are reiterated and reiterated with the confidence of inspiration? Now this state of things cannot last always. Ridicule is powerful against vice, but its attritions only serve to make virtue shine the brighter. Misrepresentation and falsehood may answer their purpose for a day; but when once detected, men of integrity will surely sympathize with the injured party; and a religious cause can be promoted by none but men of integrity.—Boston Recorder.

YOUTH'S DEPARTMENT.

A FATHER'S DYING ADVICE.

The religion of Jesus Christ is a religion of love. Wherever its power is felt, it produces an earnest solicitude, for the best interests of mankind. But perhaps the genuine influence of Christian love is never more strikingly displayed than when the soul is about to bid a last farewell to the world and every earthly friend, and exchange its house of clay for the mansions of glory and bliss. If the expiring Christian be a parent, what an interesting moment is that, when his children meet around his bed to hear his last commands, and receive the final blessing from his lips! How solemn is the scene! how serious, how important, how worthy of attention, is every word uttered on the brink of eternity! Who can receive unmoved the last embrace, or resist the forcible entreaties of a dying parent's love!

Such are the reflections naturally raised by perusal of the following little narrative; which affords a proof and illustration of the fact, that the religion of Jesus is love, and where its power is felt, it produces love in the hearts of men, whatever be their country or their color.

In the island of St. Thomas, in the West Indies, there lived a negro named Cornelius; he was brought to knowledge of the truth when young, and soon began to preach to his countrymen. Endowed with considerable talents, he was able to speak and write several languages. For many years he was a slave. He first purchased the freedom of his wife, and then labored hard to gain his own liberty; which at last he effected, after much entreaty, and the payment of a considerable sum. By degrees, he was also enabled to purchase the liberty of his six children. His gifts for preaching were good; and remarkably acceptable, not only to the negroes, but to many of the white people. When death approached, he sent for his family. His children and grand-children assembled round the bed of their sick parent; he summoned up all his strength, sat up in his bed, uncovered his venerable head, adorned with locks as white as snow, and thus addressed them:

"I rejoice exceedingly, my dearly beloved children, to see you together once more before my departure; for I believe that my Lord and Saviour will soon come, and take your father to himself. You know, my dear children, what my chief concern has been respecting you, as long as I have been with you; how frequently I have exhorted you, with tears, not to neglect the day of grace, but surrender yourselves soul and body, to your God and Redeemer; to follow him faithfully. Sometimes I have dealt strictly with you in matters which I believed would bring harm to your souls, and grieve the spirit of God; and I have exerted my paternal authority to prevent mischief; but it was all done out of love to you. However, it may have happened that I have sometimes been too severe: if this has been the case, I beg you, my dear children, to forgive me; O, forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping and sobbing aloud. At length one of the daughters, recovering herself, said, "We, dear father, we alone have cause to ask forgiveness; for we have been disobedient children." The rest joined in the same confession. The father then continued, "Well, my dear children, if you all have forgiven me, then attend to my last wish and dying request. Love one another—do not suffer any quarrels and disputes to arise after my decease. No, my children," raising his voice, "love one another cordially: let each strive to show proofs of affection to his brother or sister; nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your soul's salvation; but pray our Saviour to grant you lowly minds, and humble hearts. If you follow this advice of your dying father, my joy will be complete when I shall once more see you in eternal bliss, and be able to say to our Saviour, 'Here, Lord, is thy poor and unworthy Cornelius, and the children thou hast given him.' I am sure our Saviour will not forsake you, and I beseech you, do not forsake him."

His two sons, and four daughters are employed as assistants in the Moravian mission.—By them he lived to see twelve grand-children, and five great grand-children. He died at the age of eighty-four, and was attended to the grave by a very large company of negro brethren and sisters, who, being all dressed in white, walked in solemn procession to the burying ground at New Hernhurst.

OATHS.—Moravians have often remonstrated against the practice of administering oaths on trivial occasions; but these remonstrances have, as yet, had little influence on legislators. We are not prepared to advocate or oppose the total abolition of them on all occasions; but we would have them confined to occasions of great importance and solemnity. Dr. Paley thought that in England, 'the levity and frequency with which an oath is administered had brought about a general inadvertency to the obligation of oaths, a fact to be much lamented in both a religious and political view; and he recommends it to public consideration, whether the requiring of oaths on so many frivolous occasions, especially in the customs and in the qualifications for petty offices, has any other effect than to make them cheap in the eyes of the people.'

This subject is now arresting attention in England. A writer in the Evangelical Magazine thinks there is nothing, except negro slavery, so nationally injurious as the unnecessary use of oaths: and he asks—"Why has not this perjury-stained nation been roused on the subject of oaths, the unnecessary use of which has effected such fearful inroads on the veracity, and consequently on the morality and religion of the nation? May we not ask with the immortal Cowper—

"And hast thou sworn on every slight pretence,
Till perjuries are common as bad peace:
While thousands, careless of the damning sin,
Kiss the book's outside who ne'er looked within."

Probably most serious persons among ourselves have been unpleasantly affected at witnessing the same solemn appeal to God for the truth of a testimony, where a trifling pecuniary interest is involved, which is made when the life of a fellow creature is depending. And it may be questioned whether the most inconsiderable offices in our towns are more faithfully executed in consequence of the oath taken by those who hold them, especially as it is usually administered amid the hurry and bustle of a town meeting.—Chris. Mirror.

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ECONOMY IN A FAMILY.
There is nothing which goes so far towards placing young people beyond the reach of poverty as economy in the management of their domestic affairs. It is as much impossible to get a ship across the Atlantic with half a dozen butts started, or so many holes in her bottom, as to conduct the concerns of a family without economy. It matters not whether a man furnishes little or much for his family, if there is a continual leakage in the kitchen or in the parlour; it runs away, he knows not how; and that demon, waste, cries more, like the horse-leech's daughter, until he that provides has no more to give. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it; not the least article however unimportant in itself, for it establishes a precedent; not under any pretence, or it opens the door for ruin to stalk in, and she seldom leaves an opportunity unimproved. A man gets a wife to look after his affairs, to assist him in his journey through life, to educate and prepare his children for a proper station in life, and not to dissipate his property. The husband's interest should be the wife's care, and her greatest ambition carry her no further than his welfare and happiness together with that of her children. This should be her sole aim, and the theatre of her exploits is in the bosom of her family, where she may do as much towards making a fortune as he possibly can in the counting-room or the workshop. It is not the money earned that makes a man wealthy. It is what is saved from his earnings. A good and prudent husband makes a depot of the fruits of his labor with his best friend; and if that friend be not true to him, what has he to hope? If he dare not place confidence in the companion of his bosom, where is he to place it? A wife acts not for herself only, but she is the agent of many she loves, and she is bound to act for their good, and not for her own gratification. Her husband's good is the end at which she should aim: his approbation is her reward. Self-gratification in dress, or indulgence in appetite, or more company than his purse can well entertain, are equally pernicious. The first adds vanity to extravagance; the second fastens a doctor's bill to a long butcher's account; and the latter brings intemperance, the worst of all evils, in its train.

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